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The Final Truth

by

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The Final Truth —
in relation to phenomenal
manifestation and the individual

Preface

At the end of an intended two-weeks stay, which got extended to almost four months of frequent talks, a Western visitor ~~put~~ asked me a direct question: ~~to me~~ "What is the simple, final Truth?" And it suddenly struck me then that some question like that from a disciple must have ~~created~~ been instrumental in creating the Mahāvākya, the sublime pronouncement. The four Mahavakyas, Upanishadic declarations expressing the highest Vedantic Truths, are: Prajnanam Brahman (Consciousness is Brahman), Aham Brahmasmi (I Am Brahman), Tat Twam Asi (That Thou Art), and Ayam Atma Brahma (the Self is Brahman).

And yet the fact of the matter is that Truth cannot be described or explained. Truth is "What-Is" and the acceptance of it. Every word that is uttered concerning Truth can only be a pointer towards it. The understanding of Truth cannot be achieved. It can only happen. And it can happen only when the mind is empty of all thought, of all conceptualization. When it ~~happens~~ comes, it will almost certainly come suddenly, without any invitation, when you least expect it. And when it comes, it cannot be accepted unless ~~the~~ the mind is empty of the "me" and the heart is full of Love.

The understanding which is itself Truth, happens only when there is immediate and direct — and therefore "true" — perception, ~~only~~ in the absence of reason and logic in duality. In such understanding ~~there~~ the comprehender (the "me" as an individual entity) is totally absent and the mind is in total surrender. Understanding, as such, ~~can happen~~ can spring only out of absolute silence and stillness that ~~exists~~ prevails when ~~conflict~~ action ceases, and conflict ends.

What is the basis of this understanding? It is that all objects, all phenomena that are perceivable

in the manifestation are merely appearances in consciousness, perceived and cognized by consciousness itself through the "mechanism" of a dichotomy into subject and object, supplemented by the comparison between interdependent contraries which is in effect the process of conceptualization.

~~This basis~~ Such of understanding must lead to the direct apperceiving of the nature of the human being because it should then be clear that in the phenomenal manifestation that is described as *Maya*, the basic illusion is not that of the process of life as birth-life-death but that of a belief in the objective entity to go through and experience these conceptual occurrences. There is a supplementary illusion without which ~~consists~~ this basic illusion could not have been possible, ~~and that is~~ that of space-time in which the illusory entity is extended. The "who", the "what", the "where" and the "when" are all conceptual images in consciousness which are all as "real" as any mirage or dream.

This statement needs some explanation to clarify the position. The objects in the phenomenal manifestation (including the sentient beings) which are appearances in consciousness — indeed, the totality of manifestation — are not to be perceived as being "made" of mind-stuff, for ~~because~~ they are just not there! — they do not exist ~~e~~ except as illusions, and therefore they cannot be "composed" of anything. The totality of manifestation and everything therein, is Consciousness itself, the UNICITY.

All there is, is consciousness, not aware of itself in its noumenal subjectivity, but perceived by itself as phenomenal manifestation in its objective expression. If this is understood

in depth, there is nothing more to be understood. Why? Because such understanding must comport the realization that there is no individual entity as such, that what we *think* we are is merely an appearance, an insubstantial shadow, whereas what we really and truly *are*, ~~which~~ is consciousness itself, the formless Brahman. It is this absolute and total annihilation of this identity, which has been built up over the years, ~~which~~ the acceptance of which is the final hurdle preventing the dawn of Truth or apperception or enlightenment or awakening or whatever other word that may be used. In other words, the individual may intellectually understand the illusory character of the entire Universe and everything therein, ~~except~~ but not that of "himself"! And that is the true power of *Maya*: thinking, perceiving, living from the viewpoint of the illusory phenomenal centre.

The final truth, as Ramana Maharshi and Nisargadatta Maharaj and all the sages before them have clearly stated, is that there is neither creation nor destruction, neither birth nor death, neither destiny nor free will, neither any path nor ~~anything~~ any achievement.

This is what this book is all about. So, if you have understood this, please accept my salutations — there ~~is~~ can be nothing in this book for you. Truth is unchangeable, experienced from moment to moment — here and now — and never in duality. What this book does is to point to the final Truth from various angles, various directions and various aspects.

The final Truth is UNICITY.

Book I

Nature of the Phenomenal Manifestation

~~Arising of the Phen~~

1. Arising of the Manifest World — its nature.

Noumenon — pure subjectivity — is not aware of its existence. Such awareness of its existence comes about only with the arising of consciousness — I AM. In other words, consciousness-at-rest is not aware of its existence until there is a natural but sudden movement, within itself, of ~~its~~ the awareness of itself as I AM. This sudden movement is known by various terms such as Omkar (the primeval sound) in vedantic literature and, perhaps as the big ~~bang~~ bang of astronomy.

The spontaneous arising of I AM as ~~consciousness~~ a movement in consciousness is the sense of existence, the sense of presence, and brings about simultaneously and concurrently the appearance in consciousness of the phenomenal manifestation ~~in consciousness~~. The phenomenal manifestation necessitates certain presupposed phenomenal conditions without which such manifestation would not be possible. Thus the wholeness and equanimity of the subjective noumenon — consciousness at rest — gets apparently split into the duality of a pseudo subject and an observed object; each phenomenal sentient object then assumes subjectivity as a "me" in reference to all other objects as "others". The objectivization of this duality necessitates the apparent creation of the twin concepts of "space" and "time" — space in which the volume of objects could be extended, and time in which the phenomenal images extended in space could be perceived, cognized and measured in terms of the duration of existence of each object and event.

The human beings, like all other sentient beings (in other words, all objects which can feel and sense their existence and presence), are as much ~~much~~ an integral part of the total phenomenal ~~universe~~ manifestation as any other phenomena like rocks and streams and trees.

They arise with the arising of the phenomenal universe precisely as they do, spontaneously and concurrently, in a dream. As objective phenomena there is no apparent difference between animate and inanimate objects, but subjectively, it is sentience which is responsible for enabling the sentient beings to perceive the phenomenal manifestation as such. Sentience is an aspect of consciousness as the primeval ~~and~~ totality of energy, but it has nothing to do with the apparent arising of the manifestation within the consciousness. Thus although sentience enables human beings to perceive other objects (and intellect — another aspect of consciousness — enables them to discriminate), they are not different as phenomenal objects from all the other phenomena.

The very essence of the ultimate understanding is that there cannot be any difference between the unmanifest noumenality and the manifest phenomenality. Noumenality and phenomenality are identical in the sense that noumenality is immanent in phenomenality. Phenomenality has no nature of its own other than noumenality — the shadow cannot have any nature of its own other than that of ~~the~~ its substance. In other words, phenomenality is the objective expression of the noumenal subject.

It is the identification of noumenality with each separate phenomenon, thus producing a pseudo-subject out of what is merely the operational element in ~~a~~ the human phenomenal object that produces the phantom of an autonomous individual, the ego, considering itself to be in conceptual bondage. The phenomenal functioning as such is quite impersonal, and the illusory individual entity is wholly unnecessary therein, except merely as an apparatus or mechanism. The impersonal functioning comports impersonal experiencing of both pain and pleasure, and it is

only when this impersonal experiencing is interpreted by the pseudo-subject as the experiencer experiencing the experience in duration that the experience-ing loses its intemporal, impersonal element of functioning and assumes the duality of objectivization as subject/object.

3/ We use the expressions "various things" or "every thing" or "all things", but they are just a figure of speech, for all that exists is only Brahman or universal consciousness. The universe as such is not the universal consciousness, but consciousness is the universe, just as the bracelet is made of gold but the gold is not made of the bracelet. Whether the manifested universe exists or not, consciousness is there as the subjective Absolute.

Just as the image is latent in the marble slab, so is the notion of "me" and "the world" latent in the potential plenum — the fullness — of the consciousness when at rest. When the totality of the actual known manifests out of the totality of the potential unknown, it is known as creation, but there is no deliberate action involved in this process of creation — the infinite consciousness and the "creation" have no divided or separate relation between them. At the very kshana (split instant) of the arising of the thought I AM, there arises this notion of creation and the process of creation, that is, the notional elements of space and the other elements. Simultaneously there arises within the infinite consciousness, the notion of a unit of time equal to one-millionth of the wink of an eye, extending in the time-scale to an epoch of several revolutions of the four ages that is the life-span of one cosmic creation. The essential point in this process of creation is that the infinite consciousness itself is totally uninvolved in the spontaneous uncaused creation.

Consciousness is immanent in all things, sentient and insentient. Though the rock and the tree may appear to be inert, there exists a relationship between them inasmuch as the fundamental constituents are the same but combined in one way to form a tree and in another way to form a rock. Similarly it is because of the similarity in the constitution of the fundamentals that the taste buds in the tongue respond to the "taste" in the food. Thus, ~~all relationship~~ self-knowledge is actually a realization of the existing unity, which has been incorrectly regarded as a relationship because of the mistaken assumption of the split-mind of a dualism between subject/object and a host of other interrelated opposites.

There is no causal relationship between Brahman and the ~~world~~ universe. The truth is that Brahman alone exists and is immanent in what appears as the universe. In other words, Brahman and the universe are not two in which any sort of relationship could exist. It is perfectly correct to say that the tree exists in the seed because both have ~~apparently~~ apparently separate forms. But in That which is formless, the Brahman, how can it be said that the cosmic form of the universe exists in a seed-state? There is no seed as such in the Brahman which gives up its seedness in order to become the universe.

Millions of universes appear in the infinite consciousness (the Chit-akasha) forming a totality of the known form (the mahad-akasha) in the totality of the formless unknown. These millions of universes appear in the infinite consciousness like specs of dust, illuminated by a beam of light, — the individuals being merely the instruments for such illumination, and certainly not the cause.

The part played by consciousness in the actual activities in the world is somewhat like ~~that~~ the part played by the spring season in the flowering of the trees. The experiencing through the multitude of psychosomatic mechanisms is, actually by conscious~~ness~~ness; indeed it is consciousness. The entire functioning in the manifested universe is consciousness, somewhere as space, somewhere as ~~action~~ time, somewhere as action, just as there is a variety of oceans and seas but really only one indivisible mass of water.

5/ The infinite consciousness is "like a creeper, with the sentient and insentient beings as its parts, sprinkled with the latent tendencies of countless beings, and endowed with past creations as filaments and desires as its buds".

No thought could arise or be expressed or put into action except by the infinite consciousness which itself appears as the physical bodies (which are in fact inert) that experience various reactions through contact with one another in its aspect as sentience.

Consciousness alone is the reality not only in all phenomenal objects but also in all experiences. It is from thought that action ~~springs~~ begins, and thought is the function of the mind which is nothing but ~~the personalized~~ consciousness that has limited itself by identification with an individual psychosomatic mechanism.

God is not Shiva or Vishnu or Brahma, nor the sun or the moon or the wind or the fire or the water. God is that formless subjectivity, pure potential, chit-akasha, the infinite universal consciousness which alone exists even after the cosmic dissolution. It is only ~~in~~ within this pure infinite consciousness, the potential plenum, without the slightest touch of objectivity (and therefore without the knowledge of its own existence), that phenomenal manifestation arose as a mere reflection of that potentiality, as a mere objective expression of that pure subjectivity.

The phenomenal objectivization of this pure subjectivity appears and functions in the outer world of consciousness in the waking state, precisely ~~as~~ like sentient and insentient objects seem to exist and function in the ~~inner in~~ inner world of consciousness in the dream state. Nothing really happens in either state. Consciousness is the substance and sub-stratum in both objectivizations — the dream world and the apparently "real" world. Both are objective manifestations in consciousness, when consciousness is in movement, as a natural ~~process~~ and spontaneous process.

The external worship of a form as God is prescribed only for those whose psyches have not been sufficiently purified and whose intuitive intelligence has not been ~~sufficiently~~ adequately awakened. ~~It can, however, never be gainsaid that~~ Such worship ~~may~~ of an object created by themselves as a concept may give the worshippers a certain amount of satisfaction and peace of mind but is in reality a futile process from the point of view of experiencing one's true nature.

The God who is fit to be worshipped by the highly evolved intellects is That which upholds

the entire phenomenal creation as its substance, who is beyond all concepts, infinite and intemporal, That pure consciousness which, like the essence in a plant, is within every sentient being and therefore needs no seeking, who cannot be comprehended because He transcends the mind and the five senses of cognition.

Universal Consciousness is to be worshipped by one's own personal consciousness, not by offering flowers or food or sandalpaste, nor by lighting of incense and waving of lights. This worship is without any effort, by self-realization alone, by the supreme meditation in the continuous, unbroken awareness of the within, the indwelling presence. This worship needs no effort because it concerns nothing to be attained which one does not already possess.

This worship of the universal consciousness consists of accepting wholeheartedly whatever comes our way unsought and unsolicited — all physical pleasures and all ailments, whatever activities that take place through the psychophysical mechanism. The self should be worshipped with all kinds of pleasures that come effortlessly and spontaneously, whether such pleasures are sanctioned or even forbidden by the scriptures, whether considered desirable or undesirable, appropriate or inappropriate. In other words, the Self should be worshipped with all experiences whether beautiful and pleasant, or ugly and unpleasant that arise due to the coincidence of time, circumstance, and environment; they should be accepted in a state of equanimity "like that of space," with the mind utterly quiescent in infinite expansion within, while external actions take place without volition, without desire or rejection. All is witnessed without desire, without rejection, without judging.

Although the Reality is the one infinite, indivisible, homogeneous consciousness, there appears, inexplicably an apparent division or separation of the observer; that which is observed, and the function of observing, because for observation to take place, there must be the apparent observer and the manifestion that is observed. In other words the function of observing (or any other function of hearing, smelling etc.) can only take place in apparent duality, but the significant point is that that which is the subjective I-consciousness and the universal Self, is precisely what appears as the objective universe – there is no distinction between the two "just as there cannot be any distinction between air and its movement". There is no causal relationship between the infinite consciousness and the phenomenal universe. In that infinite consciousness this universe appears like a particle of dust in the air.

The appearance of the universe in the infinite consciousness cannot be rationalized as in the case of the waves and the ocean, simply because while there is an apparent reality in the
6/ words "ocean" and "waves", there is in fact no "thingness" which could be correspondent to the words "universe" and "mind" or "ego". The simple situation is that the appearance of the universe exists in infinite consciousness, just as the notion of distance or ~~space~~ emptiness exists in space. Whenever questions are raised and discussed about something like a mirage, it must be only on the basis that the mirage does not exist. The appearance of the universe and the mind (or the ego) have no existence in the absence of consciousness. ~~and~~ It is the cosmic energy of the consciousness that has created the illusion of the world and the ego-sense ~~just as the~~ out of a combination of the five elements (like the mirage is an

illusion of water created by the rays of the sun on the heated sands). It is consciousness alone that exists, and creates the illusion of the world-appearance and the ego-sense, and perceives the illusion of diversity in what exists as pure unicity.

In the case of gold and the golden ornament, it can be seen that the ornament has been created out of the gold as an apparently separate thing at a certain time at a certain place. From the Brahman, however, nothing separate ~~can be~~ has been created that can return to it. As Brahman rests in itself, and is all there is, it can only be a matter of experiencing — there is neither seed nor cause ~~of~~ for the "creation" of the universe. The universe is a mere appearance and the ego-sense is a mere concept. If this basic difference is not kept in mind, any simili or illustration (which is necessarily in relativity) would cause considerable confusion.

The infinite formless consciousness exhibits in its objective expression its various aspects — will-to-do or desire, space-time and natural order or *niyati* or destiny, and an infinite range of potencies or energies like knowledge, dynamics, and action either positive or negative. Although these aspects and potencies are notionally different in their manifestation and functioning, they are not different in their essence from the infinite consciousness or the primal energy.

The entire manifested creation presents a cosmic dance by the divine dancer, and the dance cannot be differentiated from the dancer. The dance is executed to the tune of time or duration and takes place on the stage of space, the various movements being the various aspects and potencies. It is the potency of the natural order of events and sequences which presents the theme of the dance based on the specific characteristics of each object — from a blade of grass to the conceptual creator Brahma — reacting to the various events and sequences. This natural order — the *niyati* — is the dancer presenting the dance drama of phenomenal manifestation and its functioning. It is consciousness which has spontaneously, causelessly, been stirred out of its state of rest into one of movement, by the cosmic thought I AM. The dance exhibits various epochs and seasons, and portrays various moods of every conceivable nature, like love and hate, compassion and anger etc., against the background music of the elements, on a stage illumined by the sun and the moon and the stars, the dramatis personae provided by the sentient beings in the entire universe.

The infinite consciousness, though not different from its aspect as the dancer (natural order) and the dance itself, is the silent but alert witness of this cosmic dance drama happening within itself.

It seems difficult to comprehend how the universe could exist in the infinite consciousness that is supposed to be transcendental. Truly there is nothing other than consciousness and therefore consciousness cannot but be immanent in everything that appears to exist. And yet no phenomenal manifestation can have any kind of relationship as such with consciousness because relationship can exist only between two different entities which have the same basic nature, — it is in this sense that consciousness is transcendental to the manifested universe. The universe 8/ exists in consciousness like future waves in the calm sea — only apparently different in potentiality. A crystal held over a coloured object assumes the colour of the object but the colour is not of any independent nature. Consciousness is not affected by the appearance of the universe within itself — it is transcendental — just as space is not affected by the clouds that float in it, or the ocean is not affected by the waves that arise on its surface.

The formless consciousness can be experienced only through the multitude of sentient bodies with names and forms, just as light can be seen only through the refracting agents. It is thus not that the multitude of names and forms exist independently of consciousness but that consciousness can express itself only through these forms; it is not the fans and the lights and the kitchen gadgets that work by themselves but it is the electricity that operates through these various forms.

What makes the seed sprout into its natural growth is consciousness and nothing else. The first thought "I AM" within the consciousness creates the apparent diversity in manifestation. As space, consciousness enables the seed to sprout, as

air, consciousness fancies "life" into the sprout; as water, consciousness nourishes it while ~~the~~ as earth, consciousness provides the base for the seed to sprout. ~~While as water~~ As light, consciousness reveals the manifested form while as sentience, consciousness provides the means to perceive and cognize the diverse manifested forms. Consciousness is all there is expressing itself in various ways to bring about the manifestation and its functioning in totality through its various aspects.

~~The~~ Consciousness, the supreme Brahman, ~~trans~~ both transcendental and immanent, infinite and intemporal, permeates everything, and indeed, enables human beings to experience sound, sight, taste, fragrance and touch. It is pure non-duality in essence and it is only ignorance which brings about the ~~duality of~~ dualism of interrelated opposites, the most basic of which is subject/object, ~~the~~ the "me"/the "not-me". And ignorance itself is a concept.

The sculptor "creates" different images from one rock, including the figures of the divine beings, their consorts, and their followers, but it continues to be a rock, carved or uncarved, in one block or in various figures. Similarly, the infinite cosmic consciousness may be considered as one all-encompassing homogeneous mass of potentiality out of which emanate the various millions of phenomenal objects of immense variety. Whether with the phenomenal manifestation or without it, the all-encompassing consciousness always remains as consciousness. When the phenomenal objects are referred to by various names, the distinction is purely notional like water in a mirage. The seed cannot contain anything other than itself and whatever emanates from the seed (leaves, flowers and fruits) can be nothing other than of the nature of that seed itself. The homogeneous mass of consciousness cannot give out anything other than what it is in essence. Consciousness is immanent in every phenomenal object in the manifestation that emerges in consciousness.

When this truth is realized, and apperceived, all notions of ~~duality~~ dualism cease. ~~Thereof~~ Whatever is, in any form seen, can only be consciousness or Brahman because all is Brahman and all manifestation now or at any time cannot but be Brahman. This is the final Truth.

Time, space, and duality itself — all necessary adjuncts necessary for manifestation to occur at all — are all aspects of consciousness together with sentience. They are all notions or concepts or thoughts and with this realization dawns also the realization that ~~they~~ while they are unreal in themselves as aspects of consciousness, they cannot be anything but consciousness itself. There is basic unity in the potential diversity.[10] We can speak of diversity in the phenomenal

manifestation as we speak of the water in the mirage. Just as all that is named as water is nothing but the hydrogen and oxygen gases, similarly all the ~~watt~~ phenomenal manifestation is nothing but consciousness appearing as the mind and the mountains, oceans and rivers, animals and human beings. ~~As~~ the ~~multi~~ many-splendoured feathers and wings of the peacock are potentially present in the egg of the peacock, so is the apparent diversity of the phenomenal manifestation potentially present in consciousness. ~~As~~ The manifested universe is therefore simultaneously dual and non-dual. Time, space, mind, ego etc. have acquired the illusory reality although they have not been created at all; nothing has been created as a separate being, though they may so appear.

Such expressions as "mind", "ego", "individual", "ignorance", etc. are used only as aids for those who seek their self-nature in the earliest stages, but they are nothing but mere notions without any inherent substance. The word "water" is used in the case of a mirage merely ~~to~~ so that it can be understood that what appears as water is not water at all but an illusion; similarly the various notions are used to show that what appears as diversity is not so, and that what appears as reality is also not so! All is Consciousness, Brahman

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In the apparent creation, the infinite consciousness is in constant movement since the thought I AM arose spontaneously without any cause. This movement in consciousness is the primal energy which is the reality in everything that happens apparently as inexorable causality in Time. It is known by various names — chit-shakti (the primal energy), mahāshakti (the great power), mahādrishti (the great vision), mahākriya (the great doing), mahāspanda (the great vibration) etc. It is the power which endows everything with its dharma or characteristic quality. It must, however, be firmly kept in mind at all times that this distinction between the Absolute and its power, Brahman and the shakti, is purely notional, merely in order to explain the manifested creation as the work of the power which itself is only a concept. The distinction is as conceptual as between the body and its parts, or the body and the various functions therein like the digestive system and the respiratory system.

The functioning of this shakti or power, known as niyati, determines all that happens including the arising of dispassion that leads to self-enquiry, the meeting between the Guru and the disciple, the fructifying or otherwise of the Guru's teaching. The whole process is one of evolution in which the individuals are really quite irrelevant except as the instruments through which the process of evolution takes place, through which the niyati functions.

In a dream, the dream-bodies and everything else appears very real, and the sensorial perceptions are as acute as in the waking state, but their reality disappears as soon as ~~you~~ we are awake. Similarly, the reality of our bodies and the sensorial perceptions in what we call the waking state are seen to be as unreal as the dream-bodies when there is an ~~true~~ awakening to our true nature. Deep sleep follows the end of the dream, so also when the seeds of thought and conceptualization are burnt into barrenness by ~~the awakening of~~ true knowledge, ~~and~~ there is "liberation" from the ~~waking dream.~~ The liberated sage appears to think and live like any other person, but such living is like the shape which a rope or ~~burnt~~ raiment might retain even after it is totally burnt. Liberation or ~~awak~~ true awakening, unlike the conditions of deep sleep or unconsciousness which retain the seeds of thought in a latent form, carries no remnants. The awakened live firmly established in the apperception that the universe, though a reflection of the noumenal absolute, is still merely an appearance like a shadow. ~~They~~ Their thoughts concern That and only That which is their real nature, their speech and conversation too concern only That, and their perceiving of the phenomena and events is of the nature of witnessing without ~~judging~~ comparing and judging. Thoughts may arise spontaneously but they are not pursued but merely witnessed.

"I" am the subjective Reality, the dreamer of myself in the cosmic dream in which I appear. I cannot therefore possibly be the objective, dreamed appearance and, therefore ~~too~~, I am no entity. It is never the object that awakens, only the dreamer who awakens — the identification of the dreamer with the dreamed object that is the cause of the illusion of bondage. "Awakening" in effect means vanishing as a dreamed object, the dissolving of appearance, the

evaporation of the illusion or dream. Awakening therefore ~~means~~ amounts to the dis-covery that the apparent entity has disappeared along with the total illusion or dream, and that the dreamed object is in fact and substance nothing other than the subjective Reality, now uncovered by the disappearance of the illusion.

Brahman alone exists. When the Brahman is comprehended by ignorance or unwisdom what is experienced is the phenomenal universe which is, as it were, the physical body of Brahman. When the infinite consciousness — that is Brahman — in the phenomenal functioning mistakes itself for something other than what it really is, it is self-experience or "self-destruction" because then consciousness limits itself into the mind the very nature of which (as the content of mind) is to veil or to destroy self-knowledge. Such veiling or destruction of the self is only momentary or for a kshana but in the mind that kshana is stretched into a world-cycle. Why? Because such is the nature of the mind — to create a notional or conceptual existence. Obviously, being only notional, such existence is unreal and ceases the moment the Truth is realized. The moment the rope is seen as the rope, the ~~snake~~ illusion or notion of the snake disappears. As soon as Truth is realized "self-destruction" is transformed into immortality. 13/ The delusion and confusion of seeing the phenomenal universe not as an illusion but as real is itself the mind; ~~Non~~ non-comprehension of the truth is itself the mind. Apprehension of the Truth means destruction of the mind (by exposing the mind as the fraud it is) or self-knowledge or self-realization or awakening or enlightenment. In other words, the clear apprehension that "this" is kinetic consciousness — the mind — and not "That" pure consciousness, brings about the destruction of the illusion of the mind precisely like the realization that "this is not water" brings about the destruction of the illusion of mirage.

It need not be stated again that the destruction of the illusion of the mind simultaneously brings about the destruction of the allied illusions of the separation created by the "me"

concept. All that exists then is the pure consciousness. Thereafter, all living becomes noumenal in the sense that all ideas of what is to be done and what is not to be done become irrelevant and are abandoned as bubbles on the surface of the ocean of infinite consciousness. The mind, relieved of all its conditioning, becomes totally unconditioned as satva or pure consciousness, and does not see Brahman as the phenomenal universe. All movement and non-movement in the infinite consciousness is realized as merely notional, totally unreal.

It is consciousness that activates the mind, just as it is the breeze that causes the rustling of the leaves. Consciousness makes the senses function "like the rider guides the horse". It is a curious fact that consciousness which is the lord of all physical bodies should act like a slave forever engaged in all activities throughout the universe! An individual refers to consciousness as "my consciousness"!!

The Truth should be realizable by anyone but it is not, only because not everyone engages himself in self-enquiry. When [14] That is seen, everything has been seen; when That is heard, everything has been heard; when That is touched, everything has been touched — ~~because~~, the world is only because "That" is. "That" is awake even when we are asleep; "That" goads the ignorant dreamer into wakefulness; "That" removes the distress of the suffering, the bondage of the ignorant.

Consciousness is the void of space. It is the movement in all things moving. It is the light in all things luminous, the solidity in earth, the fluidity in liquids, the heat in fire — it is the cosmic energy in all things manifested. Whatever the body may be subjected to, consciousness is not affected. How can there be any relationship between consciousness that we truly are, and the desires and cravings that spring from the senses and the notions of existence and non-existence? Can there be anything to bind space or limit the mind?

Consciousness is the fragrance in the flower of the body. Like the forest conflagration, though itself a single flame, assumes many forms, similarly the formless, non-dual consciousness assumes various forms as diverse objects in the universe. Consciousness is the subtle solution of continuity in the innumerable

universes which are forever potentially present in it, precisely as the flavour of ~~the~~ foodstuffs is potentially present in the ingredients but is made manifest by cooking them. All universes would collapse like a pack of cards instantly if ~~you~~ consciousness were not. All concepts of pleasure and misery collapse in ~~your presence~~ the presence of consciousness, precisely like darkness collapses in the presence of light, when it is realized that they have no existence ~~independantly~~ independently of ~~you~~ consciousness.

There is no awakening, no cessation of awakening, no birth, nor death. There is only pure consciousness, in the presence of which the smallest and the subtlest appears macrocosmic. Persons seen in a dream have no past karma — similarly those that arose in the beginning of "creation" cannot have any karma, as they are pure consciousness. It is only when there is a firm rooting in the apparent reality of this phenomenal manifestation — and in the reality of the volition of the individual ~~jiva~~ — that the notion of karma arises, and the individual ~~jiva~~ in his apparent volition thrashes about in his "real" world and suffers because of his supposed karma. If it is realized that Brahman or consciousness alone exists, and that therefore there is in fact no creation as such, then where is karma? Whose karma? If the total creation is a ~~non-~~creation, can the individual ~~jiva~~ exist as an entity?

The totality of creation is in the heart of the infinite consciousness, precisely as the dream is in one's heart both as the cause and the effect. That awareness or experience which arises at the start of the "creation" (sargādi) — and at the end of the span of the body (dehānta) — continues to exist as the presence of I AM till it ceases to be (or till there is enlightenment or realization of "what-is") and that I-am-ness is the "creation". The interdependent opposites like virtue and sin, good and evil, positive and negative, subject and object, which create the separation that is the source of all suffering, are mere notions without any basis of reality, without any independent existence. It is only the one pure infinite consciousness which appears in a dream as diverse objects. These dream-objects disappear in deep sleep, precisely as this apparently "real" dream-world, which appears in our apparent waking-state, disappears in the cosmic dissolution

which is the equivalent of the deep sleep state.

When this truth is realized, how can there be any bondage or liberation?

There is nothing stable about the appearance of the world. It keeps on changing all the time, because change is the essence of manifestation (*anitya*), like the ever-changing patterns of cloud-formations in the sky. It is not generally
16 realized that in this infinite space — not just the space without — there are innumerable worlds. ~~because~~ It is ignorance which gives the feeling that the world is a stable entity. The fact of the matter is that each man's "world" is different from that of someone else, because each man's thoughts are not, can not, be fully known to anyone else. People living in the same house have different dreams in which are experienced different worlds. Consciousness has the unique faculty of holding on to something as a notion. Such a notion is known traditionally as *samskāra*. However, with the realization that ~~such~~ a notion, a *samskāra*, cannot have any independent existence other than as a mere movement in consciousness, it loses all its force and influence. It is then realized that the *samskāra* is only an intrinsic part of the ignorance which itself is an illusion! All there is, is consciousness.

"*Samskāra*" is generally interpreted as "latent impressions of past actions and experiences", but the word is used essentially to mean something which existed before the arising of the dream but shines as something seen before. The *samskaras* created in the waking state arise in the dream, but they are also created anew in the waking state. ~~but~~ In fact, however, the truth is that they were created in what appeared

to be the waking state but actually was not. Notions arise in consciousness as naturally as movements arise in air — there is no need for samskāra to create notions. What cosmic creation is, is the state wherein the experience of "ten thousand things" arises in consciousness, and the cessation of this experience is the cosmic dissolution. It is thus that the pure infinite consciousness (Chit-akāsha) brings into being the diversity of names and forms without ever losing its unicity, precisely as one creates a world in one's dream. The "creation" is nothing but a mirror-reflection in the indivisible consciousness, and therefore not different from the consciousness itself. The cause, naturally existing before the effect — and after the effect has ceased to be — "acts efficiently" (samyak karoti) in bringing about the effect, which itself then becomes the cause.

The perception or the experience of the "world" exists within the atomic particle of infinite consciousness but it is not in any way different from consciousness, because, like the mirror reflection which is not different from the mirror, the infinite consciousness is itself the "creation". Creation exists wherever consciousness is present, and therefore, creation is truly uncreated. The realization that I perceive creation whenever I am conscious, at any time at any place (and every human being can say this) transforms me (as the "I") from an infinitesimal particle of consciousness into the infinite consciousness itself, precisely like the drop on the surface of the ocean is the ocean itself.

The jiva perceives and experiences the external world with the externalized senses, and the inner world with the inner senses. When the experience of the external world is going on, the range of internal notions is vague and unspecified but it is experienced with the greatest clarity and sensitivity when the

senses are turned inward.

Whatever the ~~jiva~~ individual (the aggregate of the senses of hearing, touch, sight, smell, taste and desire) experiences within, as in dream, day-dreaming etc., on ~~[illegible]~~ account of the three humours (vata, pitta and ~~[illegible]~~ kapha — or — wind, bile and phlegm) is also experienced outside with the externalized organs functioning appropriately. He experiences equanimity if the three humours ~~is~~ are in a state of balance or ~~equanimity~~ equilibrium, and ~~is~~ feels disturbed to the extent that they are agitated and out of equilibrium.

In a golden ~~braclet~~ bracelet there can be seen the substance that is the gold and the shape or appearance that is the bracelet. In the Self or consciousness, there is the substance being the consciousness and the notion being that of the phenomenal object. Whatever the consciousness thinks of, it ~~sees~~ instantly forms the 18/image in the mind which is its content.

The body appears as a concept or image in consciousness, a notion entertained by the consciousness, and the identification of the consciousness with the body produces the corresponding ~~it~~ personal consciousness or subtle body (ātivāhika or puryashtaka) composed of mind, intellect the ego-sense and the five elements. While the infinite, universal consciousness is formless, the personal consciousness moves from body to body in the process of evolution until it realizes its true nature ~~l~~ of universality and there is enlightenment. The personal consciousness exists all the time not only in the waking state but also ~~in~~ during dreaming and deep sleep states (because on waking up there is knowledge of dreams and deep sleep).

Personal consciousness exists even in inanimate objects or insentient bodies as if in deep sleep, as in sentient bodies. The dream state in the sentient bodies is the experience of this creation, and its waking state is truly the transcendental (turiya) state of liberation while living. Beyond the turiya state is the state of universal infinite consciousness.

Any distinction, it must be constantly repeated, is only notional for the purpose of understanding the position. All there is, is consciousness, or Self, or noumenon, and the entire phenomenal manifestation is but the objective expression of its cosmic energy.

Descriptions of the creation of the universe are given in scriptures merely to make the matter ~~understand~~ easier for ~~any of~~ the disciples ~~easier~~ to understand. When you have clearly understood what the illustrations and the words try to explain, they are to be thrown away. Thus it is said that the phenomenal manifestation is a natural expression of the cosmic energy (Chit-shakti) of the infinite consciousness or Brahman. Actually, in the infinite consciousness there is neither the intention of the cosmic energy to express itself, nor any veil of delusion ~~but that~~ the manifestation of the universe is just the objective expression of the subjective absolute in which, as Subject, there is not the slightest touch of objectivity.

This truth can be realized only when ignorance disappears through instruction from those who are already enlightened, and such instruction needs the use of illustrations, descriptions, stories, and therefore words. It is only Maya playing a game of hide and seek: the infinite universal consciousness identifying itself with the individual form as the personal consciousness, and then the personal consciousness seeking its source and true nature! When the light of true knowledge arises, the ~~knowledge~~ darkness that was ignorance disappears. The real questions should be directed ~~so~~ towards how to get rid of ignorance, not how the ignorance arose. Realization of the ~~truth~~ truth comports the realization that ignorance is not an entity but an illusion.

There is actually no division in consciousness, no separation, that can be called "creation" or the "world". Such illusory "creation" emerges from nothing, ultimately dissolves in nothing — its very nature is void and therefore it does not exist. This is the truth. That which did not exist in the beginning, will not exist in the end, and even now it does not exist. This is the truth. This appearance of manifestation is like a dream, and the only reality in which it appears and disappears is the infinite consciousness. No one is born, no one ~~dies~~ lives, no one dies. This is the truth.

The ~~theory~~ notion that Brahman appears as the universe, like the rope appears as the snake, is truly for the entertainment of the childish and the ignorant. The enlightened rest forever in that Truth which is changeless, in the direct awareness that there is none but the self. When the qualities of the mind are lost, the essentials of the Infinite take over. When the mind vacates, the pure consciousness takes over.

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The basic difficulty about providing an example or illustration to explain a metaphysical principle is that while the metaphysical subject-matter relates to the Absolute, any illustration can only be at the relative level.

It is because of this difficulty that tradition usually takes three analogies together in order to enable the student to understand the apparent unreality of the manifested universe: (a) the rope mistaken for the snake; (b) the desert or waste land on which the mirage appears as a startlingly real phenomenon; and (c) the personal dream with which is compared the waking state as the "real" dream state.

A rope is first mistaken for a snake; but when it is subsequently recognized as the rope that it is, the rope no longer appears as a snake — the snake has <u>ceased</u> to appear. To this analogy the argument that the universe is only an appearance, an objective expression, of the real Self, does not seem to have adequate force because, even after this information the universe continues to appear as before, instead of ceasing to appear like the snake mistaken for the rope. The point here is that the snake can be manifestly shown to be a mistaken notion: the rope appears as a snake only in darkness and as soon as there is light, the mistake is clearly discovered; but the dissolution of the world-appearance can take place only through subjective actual experience of the Self. In order to explain this discrepancy, use has to be made of the analogy of the mirage. Like the snake, the mirage is also a false appearance and can be objectively experienced and proved; and the fact that the mirage continues to be seen even after it is known to be a false phenomenon proves that <u>the continued appearance of a thing is not proof of its reality</u>.

At this stage, a third difficulty arises in the form of this argument: the mirage is a

false appearance because there is no water to quench the thirst; but the world, while it continues to appear, serves many purposes. This difficulty is 2/ adequately met by the analogy of the personal dream, in which food is eaten in the dream and satisfies the dreamed hunger of the dreamed character.

The analogy of the personal dream also meets another argument that ~~the~~ while the mistaken notion of the snake and the illusion of the mirage can promptly be explained and understood, it is very difficult to explain away the fact that the world is something that contains rivers and mountains and other objects that are thousands of years old, and people are all the time concerned with birth and death, and life as it is generally known. The personal dream meets this argument head on, because the dream world contains all the relevant features of the actual world: there are people living their lives and rivers and mountains which have existed a long time in the dream which may last a few moments.

What the dream analogy firmly proves is the fact that the need (or the desire) and its satisfaction — which seem to be the basic fact of life — are both equally as unreal as the individual himself to whom the need and its satisfaction relate. As the Chinese Sage Chuang-tzu put it, "Is it Chuang-tzu who dreamt last night that he was a butterfly or is it the butterfly who is still dreaming that it is Chuang-tzu?"

In reality there has been neither creation nor destruction. It is only as long as mind invests the perceived object with reality that bondage lasts. Once that notion disappears, with it goes the supposed bondage. Here in this objectified creation only that which is thus objectified grows and decays. It is in this conceptualization and objectification that the duality is conceived as the very basis of the manifestation so that the manifested objects may be perceived and cognized in a frame-work of space and time in which the objects are extended. It is essential to bear in mind that ~~the~~ while the manifestation thus created, is of the nature of mere appearance or illusion, it is ~~not i~~ real enough in the sense that ~~while~~ the manifestation, being ~~is~~ a reflection of that very infinite being, within itself, that very infinite being is immanent in the manifestation and everything therein. The shadow has no substance or nature of its own, but without the substance the shadow cannot arise.

Creation exists as long as thought and conceptualization exists. Even as essence of anything exists in the thing as oil in seeds, fragrance in flowers, the faculty of objective perception exists in the perceiver. Indeed, there can hardly be any distinction between the two — sugar and its sweetness or the chillie and the pungency, ~~and the~~

Manifestation, in the totality of its sensorially perceptible aspects, is nothing other than consciousness, or "mind" ~~which~~ as the content of consciousness. But there should be no misunderstanding: manifestation in itself is no thing at all; ~~it is~~ the ~~not~~ objects therein are not "composed" of any sort of "mind-stuff" because they are just not there, let alone being composed of anything. Then what are the

objects in the manifestation? They are purely apperceptions integral in their perceiving — the perception and perceiving is indeed the supposed "mind" that they are assumed to be. In other words, there is no "mind" as such, only apperceiving, and "mind" only apparently exists in order to render the manifestation perceptible, along with the concepts of "space" and "time".

Objectively regarded, the position is that there cannot possibly be anything apart from the phenomenon of perception; and perception, in the form of apperceiving is totally devoid of any objective quality. "Mind", therefore, is all that everything appears to be, but itself is not anything other than the apperceiving. In other words, phenomena are whatever consciousness (mind) is — both are equally real and equally unreal; that which is created must ~~be~~ necessarily be of the essence as that from which it 2/3 was created. The immediate "cause" of the manifestation is the thought I AM when consciousness throbbed into movement. Thus the manifested phenomena are of the nature of thought, objectivized in thought, but the phenomena (although imaginary) produce~~s~~ "realistic" ~~results~~ effects of "realistic" causes, just as in a dream, the imagined sex act produces "realistic" results.

Thus consciousness is the creator, mind (its content) is the instrument through which ~~is~~ are created phenomena, like cloud-formations in the sky. The ~~object~~ perceived object is inherent in the perceiver. But let it ~~not~~ never be forgotten that there never has been any creation or destruction: from the infinite potentiality emerges the infinite manifestation, and exists therein as the infinite — the one static, the other in movement, the one unextended and formless the other with form extended in space-time. ~~The five element~~

~~The Space-Time Element~~

The infinite universal consciousness is the seed of the ~~fixed~~ elements, the five elements are the seed of the manifested ~~world~~ universe. What results from the seed can only be of the nature of the seed. The manifested universe, therefore, is nothing but the unmanifest absolute the Brahman. — and there is no seed as such, because in this uncreated creation there is neither the seed nor its result: all there is, is Consciousness in its subjectivity that precludes any need to know itself. ~~In the very atom and particle of the~~

There never has been any entity as mind. It is nothing but consciousness that exists, and what gives rise to the notions of mind and the universe (and all other allied notions) is nothing but the nature of consciousness. When the very basis of the universe is an illusory notion, how can the "me" and the "you" be real? There never have been any causative factors and so never could there have been any creation as such. At the level of the infinite consciousness, whatever appears as phenomenal manifestation is nothing but a reflection of consciousness in conscious-
24 ness. Reality, infinite and changeless, is nothing other than Consciousness, whose aspect of cosmic energy brings about the phenomenal manifestation, whose aspect as sentience enables sentient objects to experience the senses and their objects, whose aspect as mind-intellect enables the human beings to think and discriminate.

The transcendental Reality is what IS. The world is not unreal inasmuch as the Reality is immanent therein; what is false is the mind which is the separating, limiting notion creating a division between the "me" and the world. What appears within the consciousness as its own reflection — the manifestation of the universe — is not separate or different from the consciousness. While the shadow, by itself, has no existence and is therefore unreal, the shadow is not different from the substance when seen together. When there is no mind in operation, when there is no conceptualizing, it is clearly known, felt, experienced that phenomenality is only the objective expression of the subjective noumenon — the substance and its shadow, the ocean and the waves, the sugar and its sweetness cannot be separated, any separation being only notional made merely for the purpose of intellectual understanding.

The phenomenal "creation" is nothing

other than Brahman, and Brahman alone is aware of this creation. When thought-word concerning "creation" subsides into irrelevance, the true meaning of "creation" is at once sensed as the eternal Brahman itself — the word "Brahman" includes "creation", and "~~exact~~ the word "creation" is included in ~~Brahman~~ the comprehension of 'Brahman'. Of course, when there is apperception, pure knowledge, the question of comprehension does not arise because then there is no comprehender to comprehend anything — the comprehender is annihilated before there can be apperception.

3/

Book ~~III~~ II 8

The Individual ~~simply~~ in relation to the Phenomenal Manifestation ~~does not exist.~~ 26 58

THE INDIVIDUAL'S PROBLEM

The traditional conditioning of the "Sea of Samsara" is so strong that you are compelled to seek the state of Nirvana from an outside source. You pray: "I am drowning in this ocean of misery, O Lord, please save me". Then you are told that liberation is not all thst easy or simple, that you must make long and arduous efforts before you can attain liberation, and various paths with names and rites and regulations are prescribed. Then you are told that you are not bound at all, and that therefore the question of freedom does not arise. However, all this is happening to a "you"; all this is being told to a "you".

Is it not simppler, and more direct, to understand at once that there is no "you" at all, that the "you" is a concept created by the mind, an illusion. In such understanding there is no conceptualizing, no mind acting as the comprehender-ego -"you". Such understanding without any "you" as the comprehender, is pure understanding as such, or apperception. Such apperception -- or, rather, such apperceiving -- is all that there IS : consciousness, or awareness, or God, or whatever you may call, whose only "doing" is witnessing, without any judgement, the entire functioning of the total manifestation.

Perhaps the earlier stages are parts of the circle which gets completed only with the final annihilation of the "you" or ("me").

The Human Being in relation to the Phenomenal World – the concept of Bondage.

In order to understand clearly the relationship between the human being and the phenomenal world, it is necessary to notionally bifurcate it as the perceived or the objective aspect, and, the perceiving or subjective aspect. It must be stressed that such a distinction is purely notional, though significant, because although they may appear as dual in manifestation, they are not so when unmanifested.

In regard to the ~~perceiv~~ perceived or the objective aspect that is to say, the apparent aspect, sentient beings appear simultaneously in manifestation like all other phenomena in the apparent universe, and thus, it may be seen that there is objectively no difference between animate and inanimate objects – all are objects arising concurrently in the phenomenal manifestation. This is the perceived or objective aspect.

The difference (notional) arises from the point of view of the apparent universe being known to sentient beings through their sentience, by means of the senses. Sentience is that aspect of manifestation by means of which, phenomena (including other sentient ~~things~~ objects) are cognized as such. In other words, if appearance may be seen as the static aspect of manifestation, sentience is seen as the dynamic aspect by means of which the senses and the faculties of cognition do the cognitive interpretation. To this extent there is a ~~notion~~ difference between the animate and the inanimate objects: while ~~the~~ both are ~~phenomenal~~ perceived objects, only the animate objects can do the perceiving itself.

It is because of the perceiving or subjective aspect of the manifestation in consciousness that the human being considers himself to be a separate, independent and autonomous entity with choice of decision and action. It is because he forgets

the perceived or objective aspect of his own appearance as a part of the total manifestation that he thinks so. The fact of the matter, however, is that despite all appearances to the contrary, the human being, like all other sentient beings, is objectively nothing more than an illusory phantom, a dream figure, activated, as utterly and totally as puppets are activated by the puppeteer. All that the human being does is purely conceptual, through the production of illusory images and interpretations by means of the relevant psychosomatic mechanism known as the body.

All phenomenal "existence" is hypothetical, and each and every action is dreamed or imagined by a dreamer that has no objective quality whatever, that is to say, by consciousness in its subjective aspect. Whatever is objectively cognizable is the dreamed phantasy of living, and "ourselves" are an integral part of this dream, and not apart from it as is usually imagined. In other words, "ourselves" are only the dreamed figures, the phenomenal objects in the living dream of the dreaming subject, the consciousness which, as such, is itself a concept. A clear and profound understanding of this situation is awakening or enlightenment.

The entire problem of living arises because the human being assumes the subjective aspect in his objective capacity and draws upon himself all the "suffering" that is purely imaginary. A realization, that it is as the subjective aspect of consciousness that the human being dreams the universe by objectivizing it, means awakening from the living dream — or, enlightenment. And this dreaming is without any cause. This is the final Truth.

~~Introduction~~

The Ubiquitous "Who"

It is perhaps not too difficult to acquire intellectually the basic understanding that we are the immanent substance and not the "fleeting and tormented shadow". What is indeed uncommon is to reach the totality of this understanding as such. The reason is that the understanding is not generally accepted as such but only with a "who" attached to it. The verb is not accepted without a subject, the event not without the concerned individual. To put it a little differently, the illusory character of everything in the universe is understood and accepted, but not that of the one who understands and accepts it! In other words the total annihilation of the identity that has been hammered into existence by the continual conditioning is found to be almost impossible to accept.

It is thus that there is a sort of block to the total understanding. The block is the ubiquitous "who". And unless the "who" — or the "one" or the "me" — disappears completely, there cannot arise that non-intellectual understanding, that intuitive apprehension, that profound and absolute conviction, that luminous apperception which needs no support ~~whatever~~ from scriptures or otherwise.

The "who" that demands to be present at any enquiry concerning "himself" and the nature of the phenomenal manifestation, is not unlike a blind man who wants to understand the nature of the world he lives in but ~~only~~ on the basis that it can exist only in the darkness to which he is subjected and must therefore obviously be invisible! Nevertheless, a real difficulty arises whenever one listens to a Guru, or reads a book, adumbrating metaphysical truths — for adumbrating or pointing is all that can be done. ~~the because~~ The words are inevitably addressed to an individual.

Even if the mahāvākya "That Thou Art" is addressed to a "thou". It is as if the individual is never allowed to forget that he is an individual even though he is repeatedly told that no individual can exist as an independent, autonomous entity!

It is because of this Gordian knot — our conditioning prevents the understanding, and without this basic understanding enlightenment cannot take place — that the path has been described as the pathless path that leads no body from no "here" to no "there"! There can not be any unknotting of this Gordian knot. It can only be cut asunder by a sudden, spontaneous, unequivocal acceptance of the understanding without any deliberate attempt to understand that understanding. Why? Because we ARE that understanding. Instead of demanding, like the blind man, an understanding of the world on the basis of eternal[30] darkness, is it unreasonable to expect that we should ACCEPT what is stated with such fervent urgency by the Buddha (and scores of such others in every part of the world) that there is no such thing as a "self", a separate "individual", a "being"? Is it absolutely necessary, at least to accept it on trust and live that understanding?

Is there still a lingering doubt: "Who" says so? "Who" is writing this? No one of course. There never has been a "who" from the beginning of time, except the "who" that is phenomenally ubiquitous and noumenally utterly absent! The one who asks the question is the "who" that is the seeker seeking himself. It is for this reason that Nisargadatta Maharaj repeatedly asserted that he is not an individual speaking to another individual, but consciousness speaking to consciousness.